The Anglican Diocese of Wangaratta

Christ Church Tallangatta
&
The Mission District of St John's Thurgoona

The Reverend Canon Maryann Leonard

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Twentieth Sunday after Pentecost
11th October 2026



We are a community of Christian Faith and Worship.

We are welcoming of all: and are inclusive of all. We offer fellowship and support in our Parish and the wider community
By the grace of God, we seek to increase our spiritual awareness, love of others and foster Christian values by example.

Introduction
One of the toughest question we face as people of faith concerned with justice and peace, is how to hold together the invitation of the Gospel with the confrontation that God's reign brings against personal and corporate sin and evil. But, as tough as it may be, we do not have the luxury of avoiding this question, and this week's Lectionary brings us face to face with it in dramatic and helpful ways. May our worship this week invite us deeper into God's reign and confront the places in our lives where we refuse God's reign entrance into us.

Sentence
This is our God for whom we have waited; let us be glad and rejoice in his salvation. Isaiah 25.9

Collect
Let us pray. Saving and healing God, you have promised that those who have died with Christ shall live with him: grant us grace to be continually thankful for all you have done for us, and in that thankfulness to be eager to serve and live for others,
so that we and all your children may rejoice in your salvation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

First Reading: **Exodus 32.1-14**

(While Moses is on the mountain with God, the people, struggling with how long he has been gone, ask Aaron to make them gods. He agrees, takes their gold jewellery and makes a golden calf which the people then worship, even though he tries to remind them that their celebration is "to the Lord".)

When the people saw that Moses was so long in coming down from the mountain, they gathered round Aaron and said, 'Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him.' Aaron answered them, 'Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me.' So all the people took off their earrings and brought them to Aaron. He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, 'These are your gods, Israel, who brought you up out of Egypt.' When Aaron saw this, he built an altar in front of the calf and announced, 'Tomorrow there will be a festival to the Lord .' So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterwards they sat down to eat and drink and got up to indulge in revelry. Then the Lord said to Moses, 'Go down, because your people, whom you brought up out of Egypt, have become corrupt. They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, "These

are your gods, Israel, who brought you up out of Egypt." 'I have seen these people,' the Lord said to Moses, 'and they are a stiff-necked people. Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation.' But Moses sought the favour of the Lord his God. ' Lord ,' he said, 'why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? Why should the Egyptians say, "It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth"? Turn from your fierce anger; relent and do not bring disaster on your people. Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: "I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance for ever."' Then the Lord relented and did not bring on his people the disaster he had threatened. *Hear what the Spirit is saying to the Church.* **Thanks be to God.**

Psalm 106.1-6, 20-24

(A psalm of confession, remembering how God's people turned away, and traded God for an image of a calf, forgetting God's saving acts for them. Also, a recognition that God seemed intent on destroying the people, but for Moses pleading on their behalf.)

Praise the Lord; O give thanks to the Lord, for he is good: and his mercy endures for ever. Who can express the mighty acts of the Lord: or fully voice his praise?

Blessed are those who act according to justice: who at all times do the right.

Remember me, O Lord, when you visit your people with your favour: and come to me also with your salvation,

That I may see the prosperity of your chosen: that I may rejoice with the rejoicing of your people, and exult with those who are your own.

We have sinned like our ancestors: we have acted perversely and done wrong.

At Horeb they made themselves a calf: and bowed down in worship to an image.

And so they exchanged the glory of God: for the likeness of an ox that eats hay.

They forgot God who was their saviour: that had done such great things in Egypt,

Who had worked his wonders in the land of Ham: and his terrible deeds at the Red Sea.

Therefore he thought to destroy them: had not Moses his servant stood before him in the breach, to turn away his wrath from destroying them.

Second Reading: Philippians 4

(Paul encourages the Church to stand firm, to agree with one another, to live as those who await Christ's appearance, and to meditate on those things that are good, true and beautiful.)

Therefore, my brothers and sisters, you whom I love and long for, my joy and crown, stand firm in the Lord in this way, dear friends! I plead with Euodia and I plead with Syntyche to be of the same mind in the Lord. Yes, and I ask you, my true companion, help these women since they have contended at my side in the cause of the gospel, along with Clement and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always. I will say it again: rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things. Whatever you have learned or received or heard from me, or seen in me – put it into practice. And the God of peace will be with you. I rejoiced greatly in the Lord that at last you renewed your concern for me. Indeed, you were concerned, but you had no opportunity to show it. I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all this through him who gives me strength. Yet it was good of you to share in my troubles. Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only; for even when I was in Thessalonica, you sent me aid more than once when I was in need. Not that I desire your gifts; what I desire is that more be credited to your account. I have received full payment and have more than enough. I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God. And my God will meet all your needs according to the riches of his glory in Christ Jesus. To our God and Father be glory for ever and ever. Amen. Greet all God's people in Christ Jesus. The brothers and sisters who are with me send greetings. All God's people here send you greetings, especially those who belong to Caesar's household. The grace of the Lord Jesus Christ be with your spirit. Amen. *Hear what the Spirit is saying to the Church.* **Thanks be to God.**

Alleluia Alleluia Alleluia. **Alleluia Alleluia Alleluia**
many are invited, but few are chosen.'
Alleluia Alleluia Alleluia

Gospel: **Matthew 22.1-14**

(Jesus tells a story about a king who prepares a wedding feast for his son, but the none of the originally invited guests want to go. So, he sends his soldiers to destroy those guests, and then he invites others from the streets to come in, but when someone is found without wedding clothes, that person is thrown out. Jesus finishes with the well-known saying that many are invited but few are chosen

A reading from the Holy Gospel According to Matthew
Glory to you Lord Jesus Christ

Jesus spoke to them again in parables, saying: 'The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. 'Then he sent some more servants and said, "Tell those who have been invited that I have prepared my dinner: my oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet." 'But they paid no attention and went off – one to his field, another to his business. The rest seized his servants, ill-treated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city. 'Then he said to his servants, "The wedding banquet is ready, but those I invited did not deserve to come. So go to the street corners and invite to the banquet anyone you find." So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests. 'But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. He asked, "How did you get in here without wedding clothes, friend?" The man was speechless. 'Then the king told the attendants, "Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth." 'For many are invited, but few are chosen.' This is the Gospel of the Lord, **Praise to you Lord Jesus Christ**



Praise the Lord for He is good. Sing to God with thanksgiving.

Heavenly Father, you embrace your creation in your Son as a bride and bridegroom. Set us ablaze in this intimacy with passion and desire for our Kingdom. Set before all your Church the banquet of your love. in your mercy, **hear our prayer**

Heavenly Father, you demand that all bye invited and non shut out. Hear our prayer for those excluded and on the margins of our society.

Remove the barriers that prevent any from realising all that they could become. in your mercy, **hear our prayer**

Heavenly Father, bless all embarking on covenanted relationships of fidelity and mutual giving. We pray for all that support marriage and family life. bless us through love that is shared. in your mercy, **hear our prayer**

Heavenly Father, we give thanks for Clarence our Bishop, Michelle, Maryann, John, for our clergy and people. Show us how to communicate in love and justice for all. in your mercy **hear our prayer.**

Heavenly father, as your love reaches beyond the confines of your gaze, do not forget those in distress or whose tears are hidden from our sight. We hold those who have requested prayer. *Alan(P), Natalie, Alison, Wendy and Olga.* Bring to them your peace that goes beyond our understanding and surprises us with joy. in your mercy, **hear our prayer**

Heavenly Father, you set a table before us and invite us to share in your celestial banquet. Grant us to share in this feast with all your faithful servants who have gone before us remembering Laine……. We will rejoice and praise your name. in your mercy, **hear our prayer**

God our companion on the way, you walk behind, beside, beyond; you catch us unawares; break through the disillusionment and despair that can cloud our vision; hear us as we pray for ourselves .....; so that with wide-eyed wonder, we too may find our way and journey on as messengers of your good news. Let us pray the prayer that Jesus taught us. **Our Father in heaven…**



This week's reading are a bit startling, perhaps even shocking, at first glance. The shock is found in the rather violent way that God's judgement is portrayed, especially in Jesus' parable. However, this image must be placed in context with another theme that also emerges from the readings this week – that of inclusive welcome. Let's begin with the Gospel. Here Jesus tells a parable of a king inviting guests to his son's wedding. When the guests refuse to come, the king responds in anger and violence, but then invites those who would not normally be welcomed to come to the feast. Following the other parables of the last few weeks, this invitation is a clear indictment against the religious leaders who should have been willing to accept God's invitation into God's reign, but who refuse. The king's response in the parable must not be taken literally as God's response to the leaders, but it does serve to indicate that God does not simply accept their rejection of Christ. Then, there is the further shock of the person who is

rejected for having the wrong clothes. This would indicate that entrance into God's reign requires us to adopt the "clothes" (the ways of being) of God's reign. The invitation is open to all, but we only experience God's life when we allow God's reign into us. With that as the background, then, we can see both the invitation and the confrontation of God's reign. This is expressed through the other readings as well. In Exodus, the people, who have been rescued from oppression, turn away from God and stir God to anger. But, in the person of Moses as a kind of "conscience" for God, God remembers grace and continues to lead God's people. In Isaiah there is the song of praise for the celebration (resonant of the wedding feast) on God's mountain for all people. The Psalms echo the two Old Testament readings, revealing that, as much as God saves us, we need to remember God's grace and allow it to change us (Ps. 106), and when we do allow this, we know the joy and peace of being like sheep nurtured by a divine Shepherd (Ps.23). Finally, in Paul's letter to the Philippians, the life of grace that is possible for all those who have come into God's reign and allowed God's reign into them is described – united, gracious, expectant and focussed on the best qualities of life, all leading to a sense of God's presence and peace. So, in spite of the seemingly violent first impressions of this week's lectionary, the conclusion the readings invite us to is the peace of God which passes understanding.

CONNECTING WITH LIFE:
It can be hard to hold both confrontation and invitation together as we seek to follow Jesus in the world. It is all too easy to emphasise confrontation, judge those with whom we disagree, stand against our opponents and embrace some form of violence in order to achieve our goals – and then, even though our goals may be good, or in line with God's reign, we end up becoming the same as what we oppose. On the other hand it is all too easy to emphasise God's invitation, be naive about evil, and run the risk of bringing those who need protection into harm's way because the ones who threaten them are allowed to continue unchecked. It is crucial then, that we hold these two elements of the Gospel together, recognising that God's reign does not seek only to bring all people in, but seeks also to get in to all people. It is important that we follow Jesus' lead in confronting evil and those who perpetrate it. It is important that we hold ourselves and others accountable to God's standards of grace and justice and peace. However, it is also important that we follow Jesus' lead in welcoming all people, especially the excluded, marginalised and vulnerable. It is important that, like Jesus, we seek to bring grace and healing, justice and basic survival requirements to those who need it. It is impossible to work for justice effectively unless we do both. And so, this week, we find ourselves challenged to stand against systems, leaders (political, economic, or religious) and structures in the name of justice, equality and peace. We may do this by speaking out, by using our vote, or by praying and living in ways that demonstrate the qualities of God's reign. But, we also find ourselves challenged to stand with those who are excluded, hurting, marginalised, stereotyped and oppressed. We can do this by working at grass roots level to meet the needs of those who struggle, by marching with those who protest injustice, by giving of our resources to help those

in need, or by simply developing relationships with those who need to be welcomed. Naturally, both invitation and confrontation happen together – often simultaneously – and we cannot help but seek to find our peace in both modes of living out the Gospel. Grace, then, is not "soft" or "cheap". It is powerful and transforming if only we allow Jesus to teach us how to live it.

LOCAL APPLICATION: In every community and relationship there are times for invitation and welcome, and there are times for confrontation and holding people accountable. It is not ungracious to confront abusive spouses and hold them accountable. It is not ungracious to challenge those who mistreat their workers, or to confront those who stereotype or judge others because of insignificant differences. One of the strengths of the Wesleyan revival in England was that, in the class meetings, accountability and confrontation were built into the process of coming to Christ and joining the community. On the other hand, it is not a compromise to welcome those who have been excluded, those who are different, those who need love, direction, help, basic needs or a place to belong. It is not a compromise to put relationship above law, and to stay faithful to relationships even when we disagree. The challenge of the Gospel is to learn, in our homes, our marriages, our churches and our neighbourhoods, to confront graciously and to welcome with integrity. We are called to sacrifice for others, to love others and to welcome others. And we are called to hold ourselves and our companions to the standards of justice and peace of God's reign. It is as we learn to allow others to hold us accountable, and as we learn to graciously challenge those with whom we journey, that we learn to live as citizens of God's reign. And it is as we forgive, include and seek to understand others that we discover the richness of God's grace and the power of God's reign to transform us in meaningful and healing ways. The question is whether we are willing to do the work and to face the tough realities of living in this invitational/confrontational community that God seeks for us. *https://sacredise.com/proper-23a/*





On the 3rd October four intrepid people went to the launching of the125th Anniversary of the DoW. After the severe storms of the day before, and the forecast of rain, we set off on a dry day to the Mother Church. Jill had her marvellous plants and became a 'problem solver' for many plant enthusiasts. David R was a great helper. Myself and the V.W sold raffle tickets. We took over $300.00. Total collected on the day is approximately $7,000!

On Friday we had our regular school holiday cake stall @ Bunnings East Albury.

Our takings for the morning was $1,133.00!!!!!!!!

Thank you to all who contributed with baked goodies. Thank you to Lyn for the organisation.

Our P.A.M will be held straight after our Eucharist in Thurgoona on the **8th November.** This is where you hear what has been happening in our parish over the last 12 months. You also get to register as an official member of this congregation. We do not have to change our office bearers this year, however, Rev'd Maryann still can ask for another Parish Councillor as we do not have a full compliment on Parish Council. After this short meeting we will gather for a light luncheon and share fellowship.

Tallangatta have not as yet advised of a day for their P.A.M. We will let you know when this is planned.



Gillian Baker and David Mitchell Memorial Diocesan Environment and Sustainability Trust Award 2026

The award of $2,000 has landed into our Parish Account! Now it's time to go shopping. We will be purchasing hip high planter tubs, soil etc, long hose, netting, climbing stakes, small hot house.

This will be an edible garden. Plants for the season will be planted and cared for by Little Wildlings Playgroup and the Parish. Exciting times.



Although Rev'd Maryann might be a whirlwind, you, the people are the church. Many of you have served your churches well, but, perhaps you have another gift you can offer to help spread the Gospel. There maybe a few who have not as offered to help out because you might think you will be trapped forever and ever! A big thank you to all who already donate there time and talents.

You can be on a roster as often or little as you prefer, or even be an ad-hoc volunteer. We would be appreciative of any assistance. Below is where we have vacancies not in any order of importance.

Cleaning the church & Cottage.

Setting up before & after a Service-(arriving at least 30min before Service) Opening/ Closing church, microphones, aircon, lights, cushions, checking for deposits from our little residents and cleaning with vacuum or broom and pan (all cleaning and OH&S detergents, gloves etc in Cottage.

Setting up for Morning Tea/ Serve Morning Tea

Welcomers- you are a Welcomer for the whole service. Please see Rev'd Maryann for details.

Grounds- Can you ride a lawnmower, whipper snip, garden, water etc?

Market Days. Help in setting up- tables, marquees if required and take down (don't have to stay whole time), BBQ, helping with Devonshire Teas, collecting money from the stall holders, other duties.

Op Shop. This WILL be a reality in the coming months. Days still to be decided. We will need volunteers. Add your name. Let Rev'd Maryann know your days available.







NEW TESTAMENT

N G R A C E B B M M M M S N C N Z Y R W
P A P O S T L E O N E D A O Q Z R J U O
E W S K D H P G D V H R M L F J E M Y B
T E Y N A K Y V G D E E A X I T Z A R H
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R T N B C M E S I P H U I X E E G Q T N
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A M A S L T W A J U B E N V M I M T R T
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S R V H C F E M L Q S I S V C I L U K E
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V Z L I S C C R H A S N S I L H T A H S
K A N S U R A K Y D E T X W F G R P M A
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X Y O Y M S I I R H O S D I S C I P L E
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R W K M N B O U H E R O D N C E G E I W
N I R T G U E S A R P D S P I R I T E E

WORD LIST

APOSTLE
BETHLEHEM
CHRIST
CROSS
CRUCIFIXION
DISCIPLE
GOSPEL
GRACE
HEROD
JAMES
JESUS
JOHN
KINGDOM
LAMB
LASTSUPPER
LAZARUS
LUKE
MARK
MATTHEW
MIRACLES
PAUL
PETER
RESURRECTION
ROMANS
SALVATION
SAMARITAN
SERMON
SPIRIT
TEMPLE
TITUS

Homemade
GIFTS MADE EASY

THIS WEEK

Sunday 11th:	3:30 pm Holy Baptism Thurgoona Rev'd Maryann & John 40th Wedding Anniversary
Monday 12th:	Call only if the blood will not stop!
Tuesday 13th:	10:00am Prayer Group Thurgoona 1pm Bingo Tallangatta
Wednesday 14th:	9:30am Estia 10:00am Craft 1:00pm Bible Study
Thursday 15th:	10:30am Playgroup Tallangatta 7:30pm Safe Church Zoom
Friday 16th:	9:30am Playgroup
Saturday 17th:	9:00am-12noon Market 1:00pm Bingo

Date	Welcomer	Reader 1	Reader 2	Prayers	Morning Tea	Sacristy Eucharist Assistance	Flowers	Cleaners
11/10/2026	Elaine	Wendy	Lyn	Glenda	Greg	David	Jill	Narell
18/10/2026	Syliva	Elaine	Sue	Glenda	Greg	John	Jill	Leonards

Anglican Parish of Tallangatta BSB 803070 (WAW) Acc No: 100151216

Anglican Parish of Thurgoona: BSB: 640 000 (Hume) Acc No:1113-34891